





# The Review.

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No. 2.

## MASONRY'S RELIGION.

**W**HAT idea has the Masonic Ritualist when it says that God is Truth? Does it mean that God is identified with every truth? That whatever is true is God? that because I have a true existence, a true body, a true mind, I am God? This would be rank pantheism. Or does it take God not as a personal, infinite, all-perfect Being, but as a mere word, a name, a symbol, just as John Bull, in caricature, is a symbol of English thought or sentiment, and Brother Jonathan, of American? Does the Mason, when he speaks of seeking God, reverencing God, worshiping God, speak only of searching after truth in some form or other, reverencing the theories which he considers to be true, devoting himself body and soul to their propagation? If this be the meaning, the holiness of Masonic pretences is obvious to all.

When Masonry mentions "God," you must substitute "Masonic truth," and predicate of this whatever is asserted of God. It is not speaking of the personal, infinite God whom we worship, but it is using his name as a symbol of something else. "In fact," as it tells us, "the name of God must be taken, in Freemasonry, as the symbol of Truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism.....whatever be the direction of our journey or how accomplished, light and truth, the Urim and Thummim, are the ultimate objects of our search and labor as Freemasons."

Our author surely can not mean that all roads, all directions lead to truth, for were such the case, no seeker after truth would ever embrace error. The stupid retort of flippant ignorance: "All roads lead to Rome," is as false in its figurative sense in the realm of truth, as it is in its geographical sense in the domain of

reality. You can go around the world in numberless directions eternally and never touch Rome; and in like manner you can travel much, but unless you take the direction of truth, you will never reach it. Turn your back on it and go forward, every step will take you farther from it. Neither can Masonry consistently with itself hold that it makes no difference in what direction we seek truth, for it holds that it alone can impart divine truth to us, and that if we do not enter its portals we wander in darkness, helplessness, and ignorance, neither knowing the nature and essence of God, nor of our own soul. Why insist so much on the necessity of embracing Masonry, if all directions and roads lead equally to truth? But let us not delay longer on this absurd system, as false as it is impious; as unphilosophical as it is irreligious. It may satisfy intellects that the light of Masonry has warped. It can satisfy no others. It is, however, the logical outcome of Masonic theory, which holds that Masonry's religion is the primitive religion of our race, modified, indeed, as time went on, by Parsee and Chaldean and Brahmin and Rabbi and Christian priest, but always fundamentally the same; unrecognized, indeed, as such save by the initiated, while the vast majority of mankind, including popes and bishops and doctors of the Church, amused themselves or deceived their dupes with the incrustation of clay that concealed from their uninitiated eyes, the living gem. It is primitive Sabaeism, or the sun-worship of primeval Aryans, afterwards changed into fire-worship, and expressed by Phallic worship in later times.

Hence all religions are modifications of its religion; and as its religion is truth, all religions, in the eyes of Masonry, are modifications of truth.

From this you will understand how "Christian" is Masonry!

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—Pius X., we are assured (*N. Y. Freeman's Journal*, No. 3678), "is determined to exercise the most rigid economy in the administration of the Church." He has recently addressed a circular, by the Cardinal Secretary of State, to the prefects of the different Roman Congregations, "asking them to furnish him with a complete statement of the names and number of the functionaries employed in the different bureaus, of the offices filled by each, and their respective salaries; of the revenues from all sources and the annual expenditure of the Congregations, and of the present state of their finances. All this is preliminary to a diminution in the number of offices, the suppression of sinecures, and a general reorganization of the functions of the Congregations—and it is at the same time the first step in the direction of sweeping reforms."

## HOW TO PREVENT STRIKES.

[In the Boston daily papers of last February 16th and 17th, and in *Our Dumb Animals* of March, 1903, Mr. Geo. T. Angell offered, in behalf of the American Humane Education Society, a prize of \$200 for the best plan of preventing strikes. All plans to be signed by fictitious names and to be received on or before July 1st. No plan to exceed thirty-five hundred words. Gov. Bates of Massachusetts appointed as one of the committee to decide Mr. E. H. Clement, editor of the Boston *Evening Transcript*; Mayor Collins, of Boston appointed as another of the committee Mr. James Jeffrey Roche, editor of the *Pilot*. The two appointed as a third Benjamin F. Trueblood, LL. D., Secretary of the American Peace Society.

Over a hundred plans were received from different parts of the country, eighty-eight of which complied with the requirements of the offer and were considered by the committee.

The award of the committee was to No. 28, signed "Dwight Mortimer," as the one most nearly meeting the standard of excellence in style and practicability in principle.

On opening the sealed letter after the decision was made, it was found by the committee that the successful plan signed "Dwight Mortimer" was written by Amos Judson Bailey of Meriden, N. H. His plan, as the reader will notice, starts from the point that four different parties are interested in strikes, namely, the employer, the employed, the public, and the government. The main conclusion arrived at is the creation of industrial courts which shall have the same power to try questions coming up between capital and labor that our other over-loaded courts, already established, have to try other matters, with similar right of appeal from the lower to the higher courts; the intention being that there shall be a very quick decision of all questions coming before these courts, and that there shall be no stopping of labor in coal mines or elsewhere while the questions in dispute are being treated.]

If we can first know the nature of the evil to be remedied, and of the good to be secured, we can best know what to do and how to do it. In presenting a plan for the preventing of strikes, we encounter, at the outset, a difficulty from the fact that many of the principles involved, and the rights and interests to be considered, have not been clearly defined, or so recognized by law as to be available in a trial in the civil courts. It is necessary, therefore, first of all, to so state these principles and to so define these rights and interests that they may have legal recognition and hence have force in the making and in the administration of the proposed plan.

By processes of experience, the conclusions of which are authoritative, certain facts are established which may be briefly stated and considered as they have to do with the subject before us.

In all industries of such magnitude as to be liable to strikes, four parties have interests of such a nature that it is reasonable for any one of them to take the initiative in measures to prevent

or end such disturbances. These parties are the owners or operators; the laborers; the public; and the government. Each of these parties has interests in such industries which are as real as cash capital, and which have become actual by business and industrial methods, and by the sanction of law directly or indirectly. Each has interests which have commercial value and which are subject to business methods and governmental control. They are also of such a nature that their cash value may be as easily and consistently adjudged as the damages to a farm, a portion of which has been taken for a highway, may be fixed by a commission properly and legally constituted for that purpose. And if any party can show a reasonable claim to such interests in any particular business or industry, it is a purely business proposition to that business or industry to ask that such interests be duly considered.

As to the owners, nothing need be said as to the nature and reality of their interests. It is, however, in order, to enquire briefly how and to what extent, if any, the owners have divided their ownership by enlarging their industries.

An industry becomes a partnership business according to its magnitude, and especially so according to the possibility of monopoly which it may acquire, and the nature of the product as a necessity of life, or essential to business and other industries. The owners organize the industry. But when it becomes so large that those who organize it can not do all that is required to be done by persons either as managers or as laborers, skilled or unskilled, they must in some way induce other persons to co-operate with them in the conduct of their business. If they need money they sell stocks; if they need labor they offer wages. And in this way they induce the co-operation of cash capital and of labor capital; for laborers are labor capital as really as money is cash capital. And it is the duty of owners to not only pay dividends for the use of cash and wages for the use of laborers, but also to protect the cash capital, and with equal fidelity to protect the labor capital. The case of the laborer is therefore as real as that of the stockholder; he has rights and interests which business and the government ought to protect.

As to the public, the patronage of the public in buying the products of industry partakes of the nature of a partnership interest, and also of the nature of an implied contract for the delivery of the products on which they have been induced to depend. These interests are such that when they are in danger because of strikes or other disturbances, it is by no means "meddlesomeness" for them to do something about it as if they had a right to do it.

And as to the government, its interests are real and have commercial value. It costs money to preserve the peace, to protect persons and property, and to provide for justice among men. It is the duty of the State to provide for the indigent and unfortunate, and this costs money. It is reasonable, therefore, that the State should take measures to protect itself against the making of paupers at home and of their importation from abroad. Hence the State has a cash interest in every industry and in the labor problem. And a cash interest is always a basis for a business proposition.

These statements and suggestions do not cover the whole ground; but they indicate with sufficient clearness where to look for foundations for a plan for the preventing of strikes. It is not necessary to depend simply on good advice, nor to wait for such a millennium of good will among men that the higher law of love shall make unnecessary the sterner law of justice. The case may be taken where it is, and the desired result may be secured with reasonable certainty and with no more irritation than is to be expected in the administration of good government anywhere.

In case of a strike the laborers are always the storm centre. And a strike is always caused by labor as a whole, as organized labor, or an equivalent, at least, for this event. The trouble is not with laborers as individuals, but with labor as a unit, as far as the strike is concerned. And to the extent that the strike has to do with the problem of capital and labor, it is a problem of an adjustment of cash capital and labor capital. These are co-ordinate interests. But the interest of one laborer as an individual is no more co-ordinate with cash capital as a unit than the interest of one stockholder as an individual is co-ordinate with labor as a unit. Hence in the treatment of strikes, laborers, to the extent involved, must be treated as a unit.

If strikes are to be prevented, an easy and efficient method of adjusting all differences which may lead to them must be provided; for the first essential is an efficient method for the impartial administration of justice. This can not be left to arbitration, voluntary or compulsory. There must be an easy and efficient way to a final settlement of any case that may arise, *by the government*. And as things now are, the best way to bring this about is by courts established for this special purpose.

In the first place, every opportunity possible must be given to the employers and employés to adjust their own differences, and to prevent or end strikes in their own way.

In the next place, there must be the authority of government, backed by power to enforce such authority. And for greater liberty, and the inspiring of confidence in the method adopted, this

authority should be both the state and the federal government, or either, as any party involved may appeal to the one or the other.

Establish a system of courts, one system to be established by the State, and the judges to be elected by the people; another system, with corresponding jurisdiction, to be established by the federal government, the judges to be appointed by the President, with the consent of the Senate. These State courts may be called The Industrial Court; The Industrial Court of Appeals; The Industrial Supreme Court. To the other series may be prefixed the word Federal in each case.

These courts shall have full jurisdiction in every case in which industrial problems are involved, and which can not be tried in the civil courts. Full liberty shall be given in the presenting of evidence, and no evidence which may have a bearing on the case in hand shall be ruled out on technical grounds.

In rendering a decision, the court shall first strive to so suggest adjustments of differences that the decision of the court shall be satisfactory to both, or all, parties concerned, and may be voluntarily accepted by them. But in case of failure in such arbitration, the decision of the court shall be according to the facts and shall be final, subject only to appeal from lower to higher courts. And such appeal may be from a lower court of one series to a higher court of the other series, or of the same series, as the appellant may elect.

To avoid arbitrary methods of discipline, the Industrial Court shall appoint for each industry, or for a group of industries, a commissioner, to whom all cases of discipline shall be referred. In such cases, and in cases of "docking" and kindred cases, the employer and the employé shall come before the commissioner as plaintiff and defendant. The commissioner shall try the case and shall render a decision according to the rules of the business or industry, as they may apply, according to the facts. An appeal may be taken to the Industrial Court. And that court shall not be bound by any rules of employers or employés, but shall render a decision on the merits of the case, according to the facts, the purpose of the decision being the securing of fair dealing and justice to all concerned.

A case may be brought before an Industrial Court before or after a strike. It may be brought by employers by any agent appointed by them for this purpose. Employés may become plaintiffs in any case by agents duly appointed by them in a meeting called for the purpose of appointing such agents, or by persons authorized to act for strikers, or a portion of them. The public may enter suit in the Industrial Court by an agent or committee appointed in a meeting of citizens called for the purpose of mak-

ing such appointment. The government may take action on its own account. The court may, on its own behalf, summon the contending parties for hearing of the case, as if it had been brought by one or the other of the parties as plaintiff.



## LITERARY NOTES.

—The *Independent* (No. 2871) quotes the Abbé Loisy's latest booklet as 'The Author of a Little Book,' which is a laughable translation of 'Autour d'un Petit Livre.'

—An article in the December (1903) *Month* contains a clear and forcible statement of the principal reasons why the Church forbids her children to become Freemasons.

—We have received for review, with a letter from the reverend author, M. l' Abbé Albert Houtin's new book on Americanism (*L'Américanisme, par Albert Houtin.* Paris: Librairie Emile Nourry. 1904.) It is a history of the Americanistic movement in the United States and France and deserves an extended notice, which we intend to give it in the near future.

—Helmolt's 'Weltgeschichte' (Universal History), of which the eighth volume has lately appeared in the original German (vols. 5, 6, and 9 are still outstanding), is being translated into English. We trust none of our readers will be deceived into purchasing it under the pretense that it is fair and reliable. Even from the general standpoint of the scholar it is unsatisfactory (cfr. the criticism in the *N. Y. Staatszeitung*, Jan. 3rd, 1904.)

—There have been put on the Index, by decree of Dec. 7th, 1903, these books: 'Un Carême Apologétique' by Charles Denis; 'L'Église et l'État,' by the same; 'La Matière; sa Déification, etc.,' by L'Abbé Georgel; 'Lettre aux Membres de la Pieuse et Devote Association du Cœur de Jesus et de N. D. des Septs Douleurs,' by Jos. Olivet. It is announced in the same decree that P. Siflet, one of whose books was put on the Index on March 5th, 1903, "laudabiliter se subjecit." By the cable we are informed that five books of the well-known Abbé Loisy have also been condemned.

X —Rev. J. F. Noll's practical booklet 'Kind Words From Your Pastor,' which we reviewed favorably some months ago, is already in its fifth edition. This new edition is revised and improved and contains an added chapter on "Sunday Observance." The booklet can also be had with this title, which better expresses its real

purpose: 'A Missionary in the Family.' It has eighty pages, in stiff paper covers, and is sold to pastors at \$5 per hundred. It retails at ten cents the copy.

—Reviewing the second volume of Dr. Otto Bardenhewer's 'Geschichte der altkirchlichen Literatur' (Herder), which comprises the period from the end of the second to the beginning of the fourth century, the *Catholic World Magazine* (Jan.) calls the work one of the greatest achievements that stand to the credit of Catholic scholarship in recent years. "No thorough student of early Christianity can do without it, and no library which pretends to be of benefit to serious students can overlook it."

—The *pièce de résistance* of a recent bookbinding exhibition at Scribner's in New York was a chained book. "When the first books were printed," says the *Independent* in its report (No. 2871), "it was needful to chain them to prevent their being stolen, and an iron chain was fastened to the heavy wooden sides with which the book was bound." This is a decided improvement over the old theory circulated in Protestant journals, that books were chained in the Catholic Middle Ages in order to prevent people from reading them.

—Fr. Paschal Robinson, O. F. M., lately had a scholarly series of papers in the *Messenger* on "The Real St. Francis of Assisi." They have been reprinted in pamphlet form and can be had from the *Messenger* (27 and 29 W. 16th Street, New York) for 25 cents a copy (for distribution among members of the Third Order, at \$2 per dozen). We have here a profound study of the spirit of the Seraphic Father and a masterly refutation of the position of M. Sabatier, who, unable to deny the charms of the Saint, vainly endeavors to present him as a fore-runner of Protestantism.

—An esteemed contributor of ours says in a note on Coppens' 'Systematic Study of the Catholic Religion' (Herder), that it opens up a splendid opportunity also for reading circles. They have here a ratio studiorum for their winter's work, capable of almost infinite expansion and rich in suggestions for collateral reading and profitable discussion. Let the Catholic reading circles and literary clubs leave Longfellow, Tennyson, Shakespeare, and even Dante for a while, and, by a serious and methodical study of first principles, build up in the mind on a solid foundation that norm and standard which will enable it to judge correctly that which is presented to it, in order that the intellect may habitually direct the will to its proper object and the true purposes of education be attained.—For an elementary course in Catholic philosophy, by the way, there are no better text-books than the same Fr. Coppens' 'Logic and Mental Philosophy' and 'Ethics.'

## MINOR TOPICS.

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*The New National Banner of the French-Canadian Race.*—Rev. P. Michel Camisier, S. J., writes to THE REVIEW from Québec, Canada: "You have surely heard of the interesting question under discussion among the French-Canadians: viz., the question of adopting, alongside of the Star-spangled Banner or the Union Jack, a flag which would serve as a rallying sign for the whole race, dispersed over the North American continent. For this purpose there has been proposed the banner of Carillon, a blue flag with a white cross standing over its whole surface, in the centre of which appears an image of the Sacred Heart, half encircled by a wreath of maple leaves. The *Messager Canadien*, of which I send you a copy, contains details and a summary of the reasons for adopting this standard as the national banner of the French-Canadians. The suggestion has been made only a few months ago and has already found enthusiastic approval both in the U. S. and Canada. Every thing seems to indicate that it will become our national banner. To strengthen the movement we should desire to get the opinion of your excellent REVIEW on the subject..."

We have studied the picture of the new banner and carefully read the reasons advanced for its adoption by the French-Canadian race, and we would hold ourselves recreant to the most sacred interests of religion and patriotism if we refused to acclaim enthusiastically the adoption, by a people so staunchly true to our holy faith, of a banner which is both beautiful in itself and suggestive of such noble sentiments as the holy emblem of our redemption and the image of our Divine Saviour's heart are bound to inspire in every Christian, man or woman. As the *Messager Canadien* puts it (June '03): it is a banner which gives expression to the soul of the French-Canadian race in all its plenitude, responds to all their glorious aspirations: their love of country, of the Church, and of the Sacred Heart of Jesus.

Some months ago a leading Irish newspaper of this country, the *Boston Pilot*, in commenting on a hyper-patriotic utterance of our own Archbishop Ireland ("In no other country is there a government so fair-minded, so impartial, so willing to treat all classes of citizens with absolute justice as that with which we are blessed in America") said (1903, No. 32):

"The Archbishop of St. Paul need not travel more than half a day's journey from his home to find a country where it would not be impossible for a Catholic to be the head of the government; where a Catholic is actually at the head of the government to-day; where Catholic cabinet officers of high rank, governors, chief justices, military and civil dignitaries of all kinds, are as common as in Archbishop Ireland's country they are uncommon and almost impossible; where justice in the matter of religion in education is a thing of course, as it is not in the United States. We are no particular admirer of Canada, but we do love justice; and the Catholics of the United States have much to learn from their brethren across the border, who did not attain the justice which they enjoy by folding their hands and holding their tongues lest perchance some Orangeman might doubt their 'loyalty.' "

It is the French-Canadian race to whom Canada primarily owes the advantages praised by the *Pilot*, and their new banner fitly expresses the spirit which wrought these wonders. May it prove to them an inspiration to continue their valiant fight for Catholic truth and justice, and to us on this side of the border, an incentive to emulate their loyalty to the faith and their aggressive Catholicism in public life.

"Emblème soulevant les aspirations,  
Les élans généreux, les mâles passions,  
L'enthousiasme ardent de l'âme populaire,  
Laisse flotter au vent ton azur tutélaire,  
.....  
Flotte, ô cher pavillon, aux souffles de la brise ;  
Avec l'azur du ciel noblement fraternise,  
Et symbole touchant, rayonnant au-dessus  
Fais palpiter au vent le doux Cœur de Jésus."

*Has the Knights of Columbus a Future?*—Under this title we read in an editorial of the Milwaukee *Catholic Citizen*, a paper which has always been very friendly to the Knights of Columbus (No. 6):

"Not a few thoughtful Catholics—and some of them members of the Knights of Columbus—believe that this order has about run its course; that in special localities it is markedly degenerating. Let us enquire what there is in this impression. We ought to premise by noting the striking difference between the Knights of Columbus and other fraternal societies: the insurance feature is not compulsory; it is rather incidental. The social feature is the dominant one. Because of the 'associate membership' idea, the Knights of Columbus has attracted a class of membership stronger in a business and intellectual way than the average membership of other Catholic societies. That the K. of C. has gathered into its councils a rather superior crowd of men, is the gist of its success and the salient fact in its reputation. That is the fact, too, that is helping to make it or break it. Its social strength has inevitably attracted a large class of members whose idea in joining a society is altogether personal promotion upon higher or lower planes of conduct—whichever will win. Thus it is that we hear it said of *many councils of the Knights of Columbus in New York and Chicago*, that they are '*run by the politicians*,' or, '*they have taken in everybody*.' This sort of testimony is so common that it can not be due altogether to personal pique. It seems that the rules of the order exclude associate members from the higher offices: and this fact does not give the order the full advantage in its leadership that the associate membership feature gives it in its rank and file. The important matter, however, is this: That the Knights of Columbus, having gathered into its councils a strong class of membership, most of whom have gone in for the social or public-spirited purpose, this social power thus created is so frequently either not used, or is allowed to be frittered away in unimportant activities. *The organization pines for want of worthy public-spirited work.* And yet, here and there the Knights of Columbus has done some excellent things. The simplest good work is to take up a collection. The K. of C., like the A. O. H., has collected \$50,000 for the Catholic University. Its councils, in

various cities at various times, have distributed Catholic Truth pamphlets, gotten Catholic books in Catholic (?)libraries, organized Catholic lecture courses, conducted Catholic public demonstrations, etc. On the other hand, dozens of councils have never done anything to be proud of, and do not expect to. They are *mori-bund*, so far as their Catholic public spirit goes: they might as well be dead. It is the increase of this do-nothing class of councils that menaces the future of the Knights of Columbus. First enthusiasm dies out, members pay their dues but keep away from the meetings, routine and personal feuds supervene." (Italics mine.—A. P.)

*An Exhibit of Catholic Charities at the World's Fair?*—A circular addressed to THE REVIEW by Rev. W. J. Kerby, of the faculty of the Catholic University of America, announces that: "Preparations are being made for an exhaustive exhibit of Catholic charities at the St. Louis Exposition in 1904. The growing recognition of the importance of all social work has led the Directors of the St. Louis Exposition to set apart an entire building for a general exhibit of social economy. The Catholic Church in the United States is carrying on charitable work on a scale unequaled by any other organization in the country. In asylums and homes and through associations which represent millions of money and the total consecration of thousands of lives, the Church is alleviating misery, lifting the fallen, sustaining the weak and caring for the helpless and afflicted. The magnitude and grandeur of the work which is one of the noblest of our civilization are not known to the country at large and to Catholics themselves.... It seems imperative, therefore, that the Church make her work known on the occasion of the exposition at St. Louis, and that she place before the world the splendid evidences of her charity, mercy, and humanity. The work of preparing, presenting, and installing the exhibit will be under the direction of Professors Neill and Kerby of the School of the Social Sciences in the Catholic University. The exhibit would show organization, activity, resources, the numbers assisted, methods of assistance, amounts expended by our institutions, asylums, homes, social settlements, etc., etc. In undertaking this work we very much desire to be supported by the Catholic sentiment of the country and by the Catholic press. The work will be undertaken only after the approval of the bishops will have been given."

This circular was sent out on Dec. 9th, 1903. We have not heard whether any of the bishops have given their "approval." We know at least one who is of opinion that the proposed exhibit deserves neither sympathy nor assistance, because World's Fairs, useful as they may be for the advancement of science and industry, are not suited for holding either religious congresses or Catholic charity exhibitions. Such exhibitions appear to be out of harmony with the true Christian spirit and the requirements of modesty and humility. For if we must "take heed" that we do not do "our justice before men, to be seen by them," lest we "shall not have a reward" of our "Father who is in Heaven" (Matth. vi, 1), we ought surely not to exhibit our charitable deeds and institutions ostentatiously before the world. THE REVIEW has reason

to think that other bishops share this opinion, which has also found expression in a number of Catholic newspapers, notably the *Ohio Waisenfreund* (No. 1599.)

*Partisan Politics and the Catholic Federation.*—The serious charge has been made against the President of the Catholic Federation, Mr. T. B. Minnehan, that he used his position to help the Republicans in their recent campaign in Ohio and was rewarded for his services by a fat job in a New York financial institution controlled by Levi P. Morton. We notice Rt. Rev. S. G. Messmer, Archbishop-elect of Milwaukee, referred to the matter in his late Federation address at Milwaukee. We quote from the *Catholic Citizen* (No. 6):

"The Federation will never take any part in party politics, and never put up a Federation candidate. At the last election in Ohio one of the leaders of the Federation, with the consent and encouragement of the Archbishop of Cincinnati, issued a circular calling attention to the dangers of some legislation that was to come before the legislature. Politics? Certainly. But the politics of self-preservation—politics to protect the whole people. To oppose this action would simply mean that it was wrong to protect the Church and the State. After the heads of the Church have approved of the course, it can not be charged against the Catholic societies.

"We have a so-called advisory board, and an executive board, and the management of the Federation, from one convention to another, is in the hands of these boards. The executive board is made up of laymen; the advisory board of twelve or fifteen bishops, and any measure affecting the Federation must be laid before the advisory board. I believe this is safeguard enough. With us Americans everything may turn into politics. The Federation may be led into politics. Led, how? Like dumb sheep. We have sufficient intelligence to see that no man gets into office who would lead us into this cesspool.

"I myself have always kept aloof from politics. At one time I vote the Republican and at another the Democratic ticket. I am a mugwump. I make it a rule to vote for the best man. I believe in the politics of principle: to protect God's holy Church and our beloved country."

*Married Priests in the U. S.*—We are indebted to Rt. Rev. Msgr. Jacquemin, of Rome, for the following valuable information on a subject discussed repeatedly, but without definite results, in THE REVIEW (vol. x, pp. 588, 637, 688):

The Propaganda's Secretary for the Oriental Rites informs me upon enquiry: If anywhere within the United States the services of an Oriental priest be required, both bishops, i. e., the ordinary of the priest who is to respond to the call, and the American bishop who desires his offices, must first come to an agreement. Thereupon the Propaganda, before giving its formal permission, informs the Oriental bishop by letter that it is a "*conditio sine qua non*" for any Oriental priest who is to be sent to the American mission, that he be either "*caelebs*" or "*viduatus*," and that all others are considered as "*intrusi*." Upon his arrival in America, an Oriental priest whose services have thus been engaged by an

American bishop, must first appear before the Apostolic Delegate, to get his credentials legalized. Then he must present his papers to the bishop of the diocese in which he is to work. An Oriental priest, therefore, who desires to devote himself to missionary work in the United States, must have a threefold permission: from his home bishop, from an American bishop, and from the Propaganda; and it is absolutely required that he be unmarried.

Whence it appears, in spite of the communication which we published in vol. x, p. 637, that Fr. Laurentius, S. J., on whose 'Inst. Juris Eccl.' (p. 99) we based our original statement, is right in saying that only celibate Oriental priests can exercise the sacred ministry among their countrymen in these United States; and that our original query: how, then, can it be that (v. *Catholic Columbian*, 1903, No. 35), "there are about a dozen married priests in this country.... mostly Ruthenians" of the Greek rite?

If Msgr. Jacquemin's statement is correct and that of the *Columbian* is reliable, there is a flagrant neglect of duty somewhere, apt to give grave scandal.

**The Case of Mr. Collier.**—The subjoined cutting from No. 24 of the *Pittsburg Catholic* got lost in the heap and owes its belated reproduction here to a general clean-up of our editorial desk at the beginning of the New Year :

"A callow critic in one of our contemporaries sneers at the prosperous proprietor of *Collier's Weekly* because he did not make a distinctively Catholic publication of it. Mr. P. F. Collier was under no moral obligation to do anything of the kind. With as much reason might a Catholic who (is) engaged in the grocery business be chided for selling any but 'Catholic' groceries."

As this note appeared in the Pittsburg paper shortly after the reference to Mr. Collier on page 588 of our last volume, we suppose it was intended to apply to THE REVIEW. We pass the "callow critic" and beg to remark that we did neither "sneer at" nor in any way blame Mr. Peter Fénelon Collier for not making "a distinctively Catholic paper" of his pretentious weekly. We simply queried, in commenting on a Collier "puff" in the *Catholic Columbian*, whether the Mr. Collier of whom His Lordship the Bishop of Nashville is so proud, is the millionaire who "publishes *Collier's Weekly* and floods the book market with a lot of cheap subscription stuff of doubtful value"? adding that, if this be so, Bishop Byrne, maugre Collier's great financial success, has not as much reason to be proud of his former pupil as "if the latter were now an humble Catholic school-master or a reporter on the most insignificant Catholic newspaper in the land."

We defy any Catholic in his sound senses to assert and prove the contrary. As for the delectable analogy made by the *Observer* between a newspaper and "the grocery business," it is simply ludicrous and shows that the editor is tainted with the spirit of commercialism and has no adequate conception of the true mission and exalted dignity of the press.

**The Abbe Klein's Late Visit to the United States** will, in the opinion of the *Northwest Review* (No. 12), "galvanize the scotched snake" of Americanism "into a semblance of life." M. Klein, it is announced, is writing a book on strenuous life ('La Vie Intense aux États-

Unis.'') What we may expect from him in this line, the *Northwest Review* indicates as follows:

"Taken in hand as he has been during his American tour, by the silver-tongued apostles of semi-religious buncombe, he will no doubt be as completely humbugged as Msgr. Satolli was when he first came to the.....republic, and, unlike that illustrious delegate he has not remained long enough to discover how he was fooled. We may therefore expect from the eloquent leader of French liberal Catholics a rosy-hued picture of all things Catholic" in the United States "with fulsome praise of the men who, by their semi-rationalism and their coquetting with error, are responsible for the tremendous leakage in the Catholic body."

"In one diocese where Abbé Klein was received with open arms he was so skilfully piloted that he failed to notice the striking absence therein of all truly spiritual life. As the religious orders of men are carefully excluded from that diocese there is little or no interior life. Amid a great show of fine churches, elaborate music, and sensational preaching, the strenuousness of the true life hidden with Christ in God is sadly lacking. Meditation is practically unknown, piety is of the most perfunctory and ostentatious type, self-congratulation is the besetting sin. It was really a triumph of ingenuity to conceal this fact from a high-souled French priest who, in spite of his incorrigible Liberalism, must assuredly be accessible to the sublimities of Christian perfection and the noble ideals of Catholic piety."

—The editor of THE REVIEW begs to thank his many friends among the clergy and laity, and especially in the episcopate,\*) who have so kindly sent him New Year's greetings. The tenor of a good many of these congratulatory and encouraging epistles may be judged from the text of the following one, from a highly esteemed Western Bishop :

“Dear Mr. Preuss : I enclose my subscription for THE REVIEW for 1904. I congratulate you on your strictly Catholic course and express the great pleasure with which I always read THE REVIEW; and I hope there are thousands more of the same sentiment. That a paper like yours can not please all and will displease some, is a matter of course. Continue as heretofore and you will enlarge your reading circle by and by. I wish you and THE REVIEW a very happy and prosperous New Year and God's blessing, that you may keep up courage.”

Needless to say, such episcopal encouragements are especially gratifying and encouraging.

—“Father Ducey, of New York, suggests that, in the endeavor to make divorce odious, Catholic judges should refuse to hear such cases and Catholic jurors decline to sit in them, on the ground that they have conscientious scruples against taking part in proceedings to put asunder what God has joined together. This is a good suggestion. Pass it along.”—*Catholic Columbian*, No. 52.

We heartily concur. It even seems to us that no Catholic can conscientiously, either as judge or juror, participate in the grant-

\*) One came all the way from East India, from our dear friend Rt. Rev. Bishop Hurth, of Dacca, Bengal.

ing of a divorce such as they are ordinarily granted by our American courts. Lehmkuhl holds that a judge may give a divorce only on condition that 1. he is compelled to hear such cases at the risk of losing his position, and 2. that he pronounce it in such a way that the parties concerned are made to understand that the matrimonial bond is by no means severed, but the sentence simply and solely touches their civil status. (Theol. Moral., ed. 9a, ii, 701, n.)

—We learn from the *Catholic Columbian* (No. 52) the reason why the Knights of Columbus have refused, by a majority vote of the directors of the organization, to take part as a society in the work of Catholic Federation. It is "because a few men in the Supreme Council disregarded the wishes and the instructions of the local societies that they were sent to represent. But"—the *Columbian* assures us, we know not on whose authority—"there will be another meeting and another vote."

It were passing strange, indeed, if the "Knights of Columbus," who claim to be the leading Catholic organization of the land, and to be more progressive and zealous in promoting the Catholic cause in our public life than any rival body, were to withhold their unanimous and earnest support from a movement which, in the opinion of so many enlightened bishops, priests, and laymen, is necessary, timely, and pregnant with good promises for the future.

—A native of Porto Rico, Martin Travieso, Jr., in a letter to the N. Y. *Evening Post* (Dec. 24th), declares quite positively that President Roosevelt "has been misled" with regard to the true conditions in that island "by the false reports of those in charge of the government." He says that, far from any progress being noticeable there, "the decadence of the country" has been "continuous." Instead of enjoying the blessings of liberty, the people are "starving" and "deprived of the right to hold public meetings to protest against the acts of the government." The administration of justice he denounces as "a sad mockery," and "most of the courts" as "tools of the government." Mr. Travieso calls upon the American press to investigate the situation and lay the facts before Congress.

—The see of Helena had hardly been vacant a few weeks, when certain Catholic weeklies started in bishop-making by "pushing" Rev. J. M. Cleary of Minneapolis for the place. "If laymen had any influence in obtaining ecclesiastical promotions for a worthy priest," the *Northwestern Messenger* made bold to say, "Father Cleary would have been a bishop long ago, but it is evidently a matter for the priests and bishops." And the Milwaukee *Catholic Citizen* (No. 7), from which we quote, added: "Nevertheless, it is only the truth to say that no worthier selection could be commended both to priests and bishops." If newspaper puffery could accomplish anything in this direction, Father Cleary would wear the mitre for eke these many years.

—Archbishop Montgomery, of San Francisco, uttered a strong and timely protest the other Sunday against the corrupt sensationalism of the daily press. He emphasized particularly, as we note from the *Monitor* [No. 13], that the flagrancy of the offense

of unscrupulous journalists "does not mitigate that of the parents who surrender their children to any agencies of moral pollution. Parents, not the press, are directly answerable for the safeguarding of youthful morals." May we not count Msgr. Montgomery among the advocates of a Catholic daily press?

—In view of the scandalous canards constantly sent from Rome to this country by lying newspaper correspondents and calculated to injure the Holy See, the reverend editor of the Hartford *Catholic Transcript* (No. 28) suggests that the Vatican go to the expense of denying damaging rumors immediately through the cable. But how is the Vatican to know every morning what menu of lies is being served up to American newspaper readers? and if it went to the trouble to cable regular denials, would any large number of our sensational dailies publish them?

—Wm. J. D. Croke, the notoriously unreliable Rome correspondent, was given a chance to revamp his theory about "the double personality of St. Patrick" in the Christmas number of the Chicago *New World*. This utterly groundless theory was exploded in vol. x, No. 8, of THE REVIEW. By the way, we notice Mr. Croke signs his paper in the *New World* (Dec. 26th) with a "D. D." Who made him, a tyro in theology, doctor of that sacred science?

—We have repeatedly commented upon the faulty financial system of the C. M. B. A. [Catholic Mutual Benefit Association.] It appears from an editorial article in the *Catholic Universe* [No. 1537] that this society is spending much more for its official printing than necessary, and our Cleveland contemporary intimates that it will not only have to raise its assessment rates [as we have so often contended], but also decrease the expenses of management, in order to save itself from utter perdition.

—We have to thank the Jesuit Fathers of San José, Cal., for the following kindly notice in the January number of their *Pacific Calendar*: "One of the best marrow in the bone Catholic publications received by us is THE REVIEW of St. Louis, edited by the fearless Arthur Preuss. Get a copy and you will always be impatient to get the next."

—The N. Y. *Sun* recently declared that a man's religion now-a-days cuts little figure in politics, and several of our liberal Catholic contemporaries have repeatedly made the same assertion. We have grave doubts on this point. Let a Catholic be nominated for the presidency next year and see if his religion will be "discussed."

—In the Annual Report of the United States Commissioner of Education for 1902-1903, President Harper, of the University of Chicago, is quoted as saying that the "growing disposition to abandon Greek is a movement backward and the introduction of business courses is too hasty for good results."

—An organist (Cecilian) with first-class references is seeking for a good position. [Apply to THE REVIEW.]

THE REVIEW, by the way, inserts such notices as the above gratis for its subscribers.



